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682
593
674
606
607

TABLE 2. SUSPECT, BY MOTIVE FOR HOMICIDE

	Brother	Brother-in-law	Son	Son-in-law	Neighbors	Relative of witchcraft killing	Curers	Cattle owners	Rival for girl	Drunks	Not of community	??	Totals
[688] Victim was accused of witchcraft	2	1	1	1	2	2	1	—	—	—	—	8	18
Victim accused suspect of witchcraft	—	—	—	—	—	—	—	—	—	—	1	—	1
[685] Cattle theft	1	—	—	—	—	—	—	4	—	—	—	1	6
[578] Rivalry over girl	—	—	—	—	—	—	—	—	3	—	—	—	3
Abusive behavior	—	2	—	—	—	—	—	—	—	—	—	—	2
[579] Drunken quarrel	—	—	—	—	—	—	—	—	—	2	—	—	2
[627] Avenge a death (not caused by witchcraft)	—	1	—	—	—	—	—	—	—	—	1	—	2
Political conflict	—	1	—	—	—	—	—	—	—	—	—	—	1
??	—	—	—	—	—	—	—	—	—	—	—	2	2
Total	3	5	1	1	2	2	1	4	3	2	2	11	37

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these suspicions and kill the witch. If he should kill the witch while the patient is still alive, it is believed that the patient will die.

Killing men for cattle theft (six cases) is a relatively recent occurrence. It has put homicide on the market: the associations of cattle-owners have hired killers in three of the six cases. In addition to the killer's fee, they pay the fine to release him from prison. Fines for homicide have increased in the past five years—from 1,000 to 3,000 pesos—but not sufficiently to price the murder of cattle thieves out of the market. A good bull is worth 1,500 pesos, and the threat of further loss by theft seems to justify the expenditure of fees and fines. When the cattle-owners lose some of their herd, they go to spiritualists or to San Miguel, the talking saint of Ixtapa, to find out who did the stealing. Since such evidence does not hold up in court, legal settlement is not attempted. Legal action, moreover, would create an enemy who might seek revenge. A Ladino secretary of the town center who had lost a bull accused a man of stealing his cattle and demanded 500 pesos in compensation. By receiving the money he jeopardized his safety, and eventually he had to leave town.

The Resolution of the Case

It is nearly impossible to find witnesses to homicide. Of these 37 cases, 28 resulted in no action being taken by the authorities, and in five cases where the killers went to jail, they were released with the payment of minimal fines. In the calculations of the townspeople, it is hardly worth risking one's neck to get such a minimal revenge.

However, this does not mean that homicide goes unnoticed in the community. After a killing the widow sings of the life of the dead man. If she is in agreement with the verdict arrived at by the killer and others, she will deny knowledge of what he has done, or even suggest that she too was aware of what harm he has caused (one widow implied that her husband, killed as a witch, was responsible for the death of four of her six children). If she objects to the verdict, she sings of what a good man he was and how blameless. She will then air her own suspicions in the following weeks as to who killed her husband.

Following the funeral, when the women have left the cemetary, the men sit at the grave. As they measure out a liter of liquor and pass it around, they advance hypotheses as

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only a rise in the tensions that provoke conflict, but an undermining of the social-control mechanisms for channeling them. The perception of these changes by the members of the society makes for shifts in the individual calculi, grossly measured in changes in the rate of behavior. In order to understand the interrelated problems of the sources of the increasing tensions and the reasons homicide is chosen as a means of resolving them, I have reconstructed the course of social change in the period from 1935 to 1965.

Increasing Social Tensions

New economic enterprises have increased wealth differences in the community. The best measure of this is in the increase in cattle-holding, which is a socially approved way of spending money. Twenty-five years ago, there were only a half-dozen men with cattle, and they had only one or two head each. Today, one of the herders in the community has 200 head of cattle, and 75 percent of the households have one or more each.

Cattle-herding is a "new" industry in the sense that instead of just having a team of oxen to help with agricultural labor, men are breeding cattle for profit. Because the cattle roam freely, there is much loss, and this leads to accusations of theft. I have never heard such accusations directed against anyone outside the community; crime as well as positive moral relationships is confined within the boundaries of this corporate community. Suspected cattle thieves are killed by the cattle-owner or by a killer hired by the cooperative of cattle-owners. Such killings account for six of the 37 cases analyzed above (Table 1).

The illicit distilling of liquor has also added to the town's prosperity. The liquor industry was introduced about 15 years ago, but the number of distillers has increased from 5 to 40 in the last five years. From an enterprise formerly meeting only local market needs, contraband liquor is now sold as far away as the coastal area and across the border in Guatemala. A cooperative of distillers has reduced the frictions that immediately followed the introduction of liquor-distilling. The cooperative pays the fines of any member caught distilling, and in addition threatens to use group action against informers, who were formerly tempted to earn the 200 pesos offered by federal agents. But the envy aroused by the sight of those who profit from this enterprise,

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In 1912, Bernardo was fiscal. He knew how to pray well. About nine in the morning, the girls [prayer-reciters] gathered in the church and heard prayer in common. Then he borrowed money from the church and did not return it. He left for the finca with his father and three men. His wife went with her children. He fled because he didn't have the money, and he never returned. He sold his house in town to buy food. He died there in the finca. The girls remembered him because he was a friend, and they bought a candle for twenty cents.

Another fiscal, Antonio, began to give prayers to the same girls who accompanied him. He knew how to pray very well, and he prayed each Sunday. Then he died.

Then Carlos passed as fiscal. He knew how to pray from memory. The same girls learned, and all sang the prayer. Then that fiscal sold the tablecloths; he sold the candle holders; he sold everything. Therefore the cofrades did not want him. They said, "Go away because you are not good." God was going to punish him because he sold everything in the church.

In 1929 the pueblo named Ceferino [the informant, who refers to himself in the third person]. He served until he was made president in 1937.

In 1938, Antonio was chosen by the pueblo, but soon they did not want him because he was always ordering the pueblo to do work. He charged a lot for the fiestas, but he did not buy firecrackers or clothing for the saints. In a mass meeting they asked him to leave.

In 1939 Miguel put himself in office. The pueblo did not choose him. He did not know how to pray. He knew a little by memory because he heard what Antonio had said in his prayers, but he did not know the catechism. He didn't want to leave the church, but the pueblo spoke much against him.

The padre was against Miguel because he had begun to take advantage of the trips with the priest to sell the contraband liquor that he distilled. Some maintain that it was during his period as fiscal that the power shifted from the cofrades to the priest. He was accused of stealing the money donated to the saint, a sum of about 300 pesos. Although the money was returned, he is still considered guilty.

Miguel's successor, the present incumbent Pablo, served as president while he was fiscal.

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while he was fiscal. He let control over the key to the church and the donation boxes slip into the hands of the priest. His opponents accused him of weakness and failure to act in the interest of the town. The careers of these fiscales illustrate the pitfalls for those filling the post. First, there is the temptation for personal gain, since the fiscal has access to the money of the saints: in the past three fiscales have been charged with robbery. Second, there is the problem that the fiscal serves two masters, the priest and the head cofrade, each of whom has different standards of conduct for the role: when the selection of the fiscal was in the hands of the cofrades, they chose a man who knew the pat?o?tan and who was to deal directly with the curers in rituals at the cave of the ancestors and in the homes of the cofrades; now he is chosen by the priest who prefers a young, literate man. If the fiscal follows the commands of the priest, he runs into problems with the cofrades. This was the difficulty with Antonio, who was put out of office by the cofrades because he yielded to the priest's demands to improve the convento and the church. As long as the conflict in interests between the priest and the traditional authorities exist, there is no successful position for the fiscal to take.

Conflict and Social Change

In the contest for leadership which has and is occurring, the following observations can be made on the basis of the events described.

1. The community has successfully incorporated the young, literate men into the framework of the traditional hierarchy. This has been accomplished by expanding the scope of activities of the president and síndico and by relieving them of serving in the lower posts of the hierarchy.

2. The ceremonial role of the principales serves as a symbol of continuity in government both in the tie they have with the past and in the annual changeover of officials.

3. The threat of foreign Indians in the township misusing their skills in dealing with the outside world has been overcome by removing them from office and preventing them from filling high posts.

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been made, there is no recourse but to kill the man since he may retaliate by killing his accuser (this occurred in two of the cases noted in Table 29).

Conflict between generations in the role sets father/son and father/son-in-law stems from delay in carrying out role responsibilities. Fathers are expected to provide the money for the costs of betrothal, and to give their children shares of the patrimony including both land and livestock. The scheduling of when this should occur is often a matter of dispute, resulting in at least two cases of homicide in the period analyzed.

New economic enterprises have exacerbated the tensions rising from envy. Foster (1965) has suggested that envy stems from the notion of the "limited good," requiring the strategy of a "zero sum game" (Bennet 1966). The fact that the new wealth is evidence of new opportunities, not a subtraction from a given resource supply, has not entered the cognitive awareness of the people. The prospering leaders of these enterprises feel themselves to be particularly vulnerable to the envy of others and thus to the charge of witchcraft. There have been several open attacks on new leaders accused as witches; the leader of the truck cooperative, for example, was murdered in 1966. Six men have been killed as cattle thieves in the past ten years.

The economic roles created with the introduction of new enterprises have not been integrated in the traditional pattern of recruitment and control. In the association of cattle breeders, leadership tends to be based on the size of the herd; in the case of the truck cooperative, amount of capital invested and entrepreneurial skills have determined the leadership of the enterprise, while driving skill and ability to get along in the Ladino world has been the basis for choice of drivers. Such achievement principles as the basis for recruitment into these envied positions are not accepted in the same way that age and passage through a hierarchy of posts validated higher positions in the old hierarchies. The conspicuous expenditure of wealth in the more expensive posts in the religious hierarchy has also failed to lessen hostility aroused by the increasing disparity in wealth, and in fact those who have served as alférez have been even more subject to witchcraft aroused by envy.

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old and do not have as much opportunity to project their personalities in larger than life terms. Ladinas of the neighboring towns are given nicknames: Me? Sobol for example, was named for her habit of saying when she was drunk, "No soy bola" (I am not drunk); Me? Č'ič'el, meaning Mother Blood, was applied to a woman who sold blood of slaughtered animals.

Behavior is not believed to be totally dependent on innate traits, and the Indians emphasize the socialization processes. A badly behaved youth was said in court to "behave as though he did not have a mother," and to lack fear of his parents. The sense of shame and fear begin at home, and the community relies on the family to instill these controlling influences on behavior.

Notions of Justice and Compensation

Notions of immanent justice, whether acquired from the priest or indigenous beliefs, are peripheral to the morality system. Crimes should be paid for not in suffering, guilt, or remorse, but in fines exacted by the communal authority. Every crime has its price, and most people agree that it is good to be able to pay in money and be exonerated. The scale of values assigned in the fines for crimes is some index to the relative weight given them:

Stealing a bull: 500 to 1,200 pesos, depending on value of bull.
Stealing a turkey: 40 to 70 pesos, depending on value of turkey.
Stealing a horse: 300 to 500 pesos, depending on value of horse.

The range of fines for each act of theft indicates that justice is exacted on the basis of market value of the item stolen. The fine for murder is 1,600 to 3,000 pesos or two to eight years in prison when a killer is captured by the federal authorities. Local authorities rarely try to find the killer. In the thirty-seven cases of homicide analyzed in the period from 1938 to 1965 (Table 29), only two resulted in federal action.

People express doubt about the priest's warning that those who do evil will reap the wages of sin in this life or the next regardless of whether they are found guilty. The pragmatic basis for this conclusion is revealed

1 (see pp.245-247..Analyst)

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and adaptive responses. With the expansion of cattle raising, Indians have organized associations adjusted to the traditional dual division. The association for each side of the dual division mobilizes labor for maintaining the watering holes. The failure to organize communal corrals means that inefficient herding techniques, damage to the milpa, and frequent loss or theft of cattle persist. The association reacts to the last problem by hiring killers to get rid of those suspected of theft, but this adaptive response is limited to dealing with particular incidents and has not solved the problem.

The manufacturers of contraband liquor have succeeded in organizing a syndicate strong enough to maintain a monopoly price for both the internal and external markets and to provide security for themselves against federal agents. The syndicate mobilizes for specific actions, such as raising the bail bond for imprisoned members or punishing informers. As a community-wide organization ignoring the dual division and age-ranked seniority, it represents an adaptation in response to extra-community pressures.

The cooperatives that have been organized to manage the local store and the trucks provide permanent managerial operations that are an adaptation to growing interaction in extra-community economic activities. Cooperative owners are able to raise the capital to maintain and expand these operations. It is within these structures that entrepreneurial skills are being developed. The organizers gain the advantage not only of socializing the risk of loss but also of making a profit in a community where belief in witchcraft, fostered by envy, is rampant.

Activities in the new economic enterprises are not supported by any supernatural belief. In order to gain acceptance for the new enterprises, the entrepreneur Santos, who had organized the trucking cooperative, recognized the need for an ideology. His rhetoric drew upon the sense of deprivation Indians feel in their relations with Ladinos. He justified his own ends as an attempt to gain for all the community the profits that only Ladinos had been able to gain through trucking and crops resales in the regional markets. The ideology he had begun to formulate stressed economic and political independence from both the Ladino entrepreneurs of neighboring towns and government agents who tried to promote welfare